

If the Catholic Church Should Prevail

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I SHOULD LIKE to sketch two pictures for you: one will represent groups which are apprehensive of the Catholic Church and her influence; the second will deal with the Catholic Church as she really is, not as the impossible institution she is represented to be.

What if the principles and counsels of the Catholic Church should prevail in the United States?

It would be more than interesting to get a candid answer to this question from many groups in our country. The uninformed, the half-informed and the prejudiced would, in varying degree, be filled with dread at the very thought of a strong Catholic influence. Some would even fancy that the Pope would set up his residence in the United States—an idea so preposterous that it would seem impossible for any sane and informed man to give it credence. It is unworthy of consideration.

Others, doubtless, would fear that if the Catholic Church prevailed the structure of our Government would be destroyed and that the very foundations upon which it rests would be blasted. The Catholic Church was not set up in the world by the Lord Christ to found governments, nor to subvert them, but rather to uphold the authority of all legitimate governments and to commend all that is good in them. The Church is committed to no form of government. She wishes her children to be patriotic citizens under every form of government which does not reject the very fundamental principles of humanity and of the Christian life. We

have a tragic example of the consequences of this rejection in Mexico and Russia today. And yet even under these sad conditions the Church is more than humanly patient and patriotic.

In the Catholic Church, the United States finds the strongest supporter of its institutions and laws, and also the staunchest bulwark against the forces of radicals which are working insidiously to change the basic form of our Government.

PUBLIC SCHOOL SYSTEM

Other groups are obsessed with the fear that if Catholic principles and counsels should prevail the disruption of the public school system would follow inevitably. How unjust it is to ascribe motives to the Church, and then act as if these motives were clearly established. The Catholic Church is the Educator of all the ages. She has done more for education than any other force the world has ever known. Far from being the enemy of the public school system of our country, she is its friend—but its critical friend.

She does not believe that education is a religion, nor does she accept it as a substitute for religion. She knows the imperfection of everything human. She realizes the deplorable limitations of every system of education that excludes the study of God, of man's relations to Him, and the obligations arising from these relations, which are a thousand times more binding than those of parent and child. She realizes the limitations of any system of education that does not teach man his duty towards his fellowmen because of their common fatherhood in God. She knows not only from her principles but from her two thousand years' experience that education has two functions: first, to train the mind of a man and, secondly, to make him a good man. She knows also from her experience that the man who has been trained to think and who has stored up knowledge, but who has no moral principles to guide him, is a very dangerous member of society. God help us, we have at this moment too many such men in key positions in our country, and the prospect is that their number will be greatly increased as those formed without the influence of religion assume the responsibilities of life and control the destinies of our nation.

RIGHTS OF PARENTS

The Catholic Church throughout the ages has been the fearless defender of the rights of parents in the education of their children—rights conferred by God through nature, rights which when properly exercised no power on earth can lawfully take away. No sane man can question the right of dependable parents to care for the bodies of their children, nor can any sane man question the rights of responsible parents to develop the minds of their children. This, in substance, is the unanimous decision of the Supreme Court of the United States.

Those who teach children are but the agents of the parents. If parents fail in the discharge of their duties, naturally the State must insist that they perform them, or must itself assume them. The principles I wish to make clear is that the rights of parents are native, inalienable and paramount. They are not conferred by the State nor can they be lawfully taken away by the State. The totalitarian State in the matter of the education of children simply usurps the rights of parents. The muddled thinking of our day reverses the position of the State and parents. It makes the State supreme and the parents entirely dependent upon it. The fact is that the parents are almost supreme and the State is, or ought to be, the deputy of the parents in the education of children. One of the chief duties of the State is to safeguard the rights of parents in educating their children.

OHIO AND CATHOLIC EDUCATION

How unfair some of the ministerial associations of Ohio have been in stating the position of the Catholic Church of Ohio regarding State aid for free tuition schools that are public in character. As a Bishop, I wish to deny absolutely statements which they have made regarding the union of Church and State. The Bishops of Ohio never planned nor even thought of such a thing, and no fair, informed minister of any religion can truthfully make this charge. To no citizen of Ohio is the Constitution of the State more sacred than it is to the Catholic Bishops of Ohio. We Bishops and the intelligent peoples whom we represent can analyze the provisions of the Constitution. We Bishops are defending the rights of parents and our defense will extend to all par-

ents regardless of creed or race. We are working for fundamental justice in asking that some small portion of the taxes paid by parents for education in general be applied to the education of their own children in the schools that they, as parents, select. We are not asking for one dollar of local taxation for our free tuition schools.

IF CATHOLIC CHURCH PREVAILS

The second picture I shall sketch for you very briefly. If the principles and counsels of the Catholic Church should prevail.

First, the supreme law of all individuals and of all nations would be the adoration of the infinite, personal God who rules the universe in His own mysterious way, and the love of this God and likewise the love of one's fellow-man because of God.

Secondly, there would be profound reverence for all that the Lord God has given to the world as the guiding principles of the human family. There would be, in consequence, a condemnation of the flippant spirit of the intelligentsia in dealing with the most sacred truths of life. Public opinion would not tolerate the destruction of the faith of young men and young women by atheistic professors in our colleges and universities. We recoil with horror and loathing from the degenerate who violates the innocent bodies of little children. With even greater horror must we regard the so-called learned professors who are in reality mental degenerates seeking to rob the mind of youth of its nobility and its greatest capacity for happiness by destroying belief in God or by promoting an anti-God movement. These professors deserve to be called by their proper names. They are also cowardly degenerates, because the victims of their nefarious work are young men and women whose immature minds are not as yet able to settle their doubts and to reject what is false.

Why will not these professors, if they are sincere, discuss the question of God and Creation and Revelation, which they dismiss as intellectual rubbish, with men of mature minds who have studied them profoundly in the light of Divine Revelation? No, they would rather, in a spirit of pride, speak with finality to immature youths and pose as demigods. They are not really in search of truth, for the mind by its very na-

ture is truthward bent. They are puffed up with pride which blinds them to the truth. It has been aptly said that he who rejects God seeks in his pride to usurp the place of God.

Thirdly, there would be the strengthening of family life. The unit of the State and of the Church is not the individual but rather the family. The measure of the strength of any country is the strength of its homes. The cancer of divorce would not be eating into the very heart of our social life as it is today.

Fourthly, agencies forming public opinion would be under the same obligation as individuals to conform to a code of morals. And this code must be an objective one, such as that expressed in the Ten Commandments, which is part of the moral code obliging all men of all times. The radio, the printed word, the stage, the cinema, are all bound by a negative law not to do evil or to promote evil, and by the positive law to be an elevating influence for the common good of society.

Fifthly, the injustices of industrialism and of capitalism would be condemned by public opinion. Let me make it very clear that the Catholic Church was not founded by the Lord Christ to set up an industrial system or to overthrow capitalism. Her mission is to deal with what is morally wrong in industrialism and capitalism, just as it is her mission to show the moral turpitude that exists in every human institution. The Church is concerned immediately and directly with one thing only—the sanctification of souls in order that they may attain their eternal destiny. Indirectly, she has the responsibility of pointing out the corrupting influences of politics, literature, business, entertainment, wherever they exist, because they are barriers to man's eternal salvation.

Sixthly, the spirit of real liberty would be understood and supported by public opinion. The modern world, even the so-called scientific world, avoids a definition, as though one should not be able to define what a house is, or what a man is, or what patriotism is, or justice, or rights, or duties. Because of this very fear of defining there is a lack of knowledge of principles.

Church and State in Education

MOST REV. THOMAS E. MOLLOY, D.D.

BISHOP OF BROOKLYN

An address delivered in St. James Pro-Cathedral before the Religious Teachers of the Diocese, on September 8, 1935, reprinted from the Brooklyn Tablet.

IF I may I shall first of all assume that you are readily disposed to join in my expression of sincere appreciation of the interesting, thoughtful and practical discourse of Father Finn. We may truly say that he has treated the subject of Christian education in a masterly manner and he has delivered a most helpful and inspirational message to you on the eve of the new school year.

I wish therefore to thank him in your behalf as well as in my own name for his very courteous and considerate expression of interest and helpfulness on this occasion.

Then again I am confident that you will be gratified to learn that we members of the clergy present at this solemn function, have prayed fervently during the sacred services of this afternoon that our Eucharistic Lord, the Supreme Teacher of mankind, will grant to each and every one of you strength of body; grace of soul; enlightenment of intellect; persevering and coöperative good will; courage, confidence, hope and patience in order that you may fulfill worthily and fruitfully the serious purposes of religious life and Christian teaching during the coming school months.

And now I may say that personally I feel richly privileged in being permitted to bring to your attention a few considerations which I earnestly hope will serve for your future guidance and aid. At the beginning of a new year of worthy and useful scholastic endeavor it is undoubtedly wise and prudent to recall and stress the specific objectives of your important and sacred mission as religious teachers and Christian educators.

MISSION OF THE TEACHERS

In fact to indulge in this reflective appreciation and critical appraisal of your particular aims and purposes is not only practical but at the moment very opportune.

We are sadly aware that there is in the world today great confusion and uncertainty regarding the exact nature and right solution of many perplexing social, economic and political questions.

We are told moreover by those who ought to know that the same bewilderment exists in reference to the scope and purpose of certain educational programs.

Referring, for instance, to the issue in higher learning, the president of Chicago University, Doctor Hutchins, during the current year declared: "The most characteristic feature of the modern educational world is bewilderment. We do not know where we are going or why and we have almost given up the attempt to find out."

Pointing to one seeming and specific cause of this aimless and unsystematic method of procedure, this distinguished educator observes: "The system has been to pour facts into the student with a splendid disregard of the certainty that he will forget them and also that they may not be facts by the time he graduates and that he will not know what to do with them even if they are."

And then with an interesting historical reference to illustrate his viewpoint, Dr. Hutchins adds: "As the Renaissance could accuse the Middle Ages of being rich in principles and poor in facts, we are entitled to inquire whether we are not rich in facts and poor in principles."

And he concludes with a practical declaration: "The result of general education should be clear and distinct ideas; the end of university training, some notion of humanity and its destiny. And the aim of scholarship the revelation of the highest powers of mankind."

Referring to this last paragraph in the remarks of Dr. Hutchins, in which he specifies the result, end and aim of general education, university training and scholarship, I may say that such and even more definite, complete and perfect is the scope and purpose of public secular and religious education under Catholic auspices.

We strive conscientiously to realize the objectives of purely secular education, namely, the promotion of the physical well-being of the student; the development of intellectual capacity and power; the provision of a suitable equipment for earning a living and for realizing commercial and professional distinction and success.

With a due regard, moreover, for the future duties of honorable and useful citizenship we unceasingly inculcate respect for law; obedience to authority; regard for the rights and interests of others and an unswerving devotion to the ideals, institutions and traditions of American democracy.

In relation to this last social objective, I may say that we intend particularly that our young people as they pass through adolescent life and later adult years will always be able intelligently to understand and effectively to combat ultra-radical and communistic statement and action which endanger the fundamental, natural rights of man and provide a menace greater, perhaps, than we are inclined to admit, to social peace, order and happiness in our beloved Country.

NURTURING OF CHRISTIAN MORALITY

Before and beyond all these proper and useful aims of educational endeavor constant consideration is given in our program to the development of a knowledge of religious truth and to the nurturing of Christian morality.

In this matter we recognize indeed the significant and disturbing reason for the observation of Alfred Noyes at the Centenary Celebration of New York University: "During the past fifty years," he declared, "a change has been coming over the civilized world—a change not unlike those that heralded the downfall and destruction of former civilizations; a change due to one cause, and one cause only, the loss of any central and unifying belief. Not only," he continues, "have dogmas, creeds and traditions been impatiently thrown aside by a group of mediocre thinkers, ignorant of the proper meaning of the very word dogma and all of them at least imperfectly acquainted with what they are assailing and dismissing, but the spirit of faith has also been lost, the spirit that once vitalized, informed and developed the dogmas, creeds and traditions."

Unfortunately we are obliged to admit that many of the mediocre and irreligious thinkers to whom Mr. Noyes refers are found in public institutions of learning in our Country.

There are many unhappily engaged in the very ignoble task and inglorious undertaking of trying to destroy in immature and inexperienced young students their reverent

recognition of a Divine Creator, Redeemer and Judge; their reasonable understanding of the spirituality and immortality of the soul and their ready acceptance of the great facts of redemption, revelation, grace and sin.

Through atheistic and materialistic teachings moreover they openly and shamefully strive to rob young souls of their supernatural faith and then falsely try to lead them to believe that it is mentally clever to assume in regard to religious and moral questions an attitude of agnosticism, skepticism and rationalism.

No wonder a Harvard scholar recently stated that insofar as certain schools and colleges destroy religious faith without substituting a vital philosophy to take its place they are turning loose upon the world young barbarians who have freed themselves from the discipline of the Church before they have learned to discipline themselves.

Surely we are compelled to say that such supposed educators are not honestly and constructively satisfying character development requirements in the individual student and they are not meeting the supremely useful need of the hour, described by Doctor Maurer, president of the Association of American Colleges, when he said: "It is not machines but rich, gifted, integrated minds which are needed to organize civilization to an order of sanity, unselfishness and moral helpfulness. . . . Never was our job more clearly outlined, the job of integrating life to offer for leadership lives intellectually and spiritually disciplined."

DISREGARD OF RELIGION IN PUBLIC SYSTEM OF EDUCATION

Now as shockingly harmful in themselves as are these open or insidious attacks upon religion or morality, I venture to say that they are not as extensively destructive of the best interests of the whole people as is the total disregard of religion in our public system of education.

I make this statement not only as a churchman but also as a citizen devoted to the spiritual and moral, as well as the intellectual, social and material progress of our youth and of our Country.

Let me submit at once in reference to this matter the testimony of one of our most thoughtful observers of national affairs and a recognized authority on educational matters,

Doctor Nicholas Murray Butler, president of Columbia University.

In reference to this topic, Dr. Butler quotes a clergyman who, in addressing a nation-wide radio audience made the statement that he asked a group of children in Chicago two questions: "Where is Bethlehem?"; "Who was born there?"

Not one of the group ever heard of Bethlehem or of the One about Whose birth they were questioned.

"This illustration striking in itself," comments Dr. Butler, "might be multiplied many times from the experience of any observer of present day schools and of the children enrolled in them.

"From the viewpoint of sound educational procedure this is a serious state of affairs, since the religious inheritance of the race is an essential part of the history of that civilization towards a knowledge of which it is the chief business to lead youth from generation to generation.

"One need not himself be religious or indeed have any concern for religion to grasp the fact that religion has a very large, even a preponderant influence in shaping our contemporary civilization and in laying the foundations of our present day social, economic and political institutions.

"Up until within a reasonably short time the process of education itself was dominated by religion.

"During the half century just past this condition has changed entirely and religious knowledge together with religious interest is passing all too rapidly out of the educational process."

But this is not the most dangerous aspect of the situation, grave, as it is, in Dr. Butler's opinion. For he adds the observation: "The separation of Church and State is fundamental in our American political order but so far as religious instruction is concerned this principle has been so far departed from as to put the entire force and influence of the tax supported school on the side of one element of the population, namely, that which is pagan and believes in no religion whatsoever."

In other words, the religious believers of the United States, Protestants, Jews and Catholics, a numerical majority of the population, pay out billions of dollars year after year to erect, support and equip the most gigantic and compulsory school system in the world for the chief benefit of a

minority of agnostics and atheists and even to the grave and irreparable damage of their own children culturally as well as religiously.

How far the grip of this irreligious minority has gained control of our public school system is illustrated by Dr. Butler when he says: "Even the formal prayer which opens each session of the United States Senate and each session of the House of Representatives and which accompanies the inauguration of each President of the United States would not be permitted in the tax supported public school of our country."

Now we may inquire how did this lamentable condition come about. We may reply through a woeful apathy and indifference of the religious majority; through a flaccid, unreliable educational and legislative leadership; through political expediency and opportunism, and as someone recently declared, this condition has come about as a tragic result of a disastrous process of illogical, erroneous and Utopian liberalism.

Now you will notice that in treating this subject thus far I have made use almost exclusively of the non-Catholic references and my purpose was not only to select eminently qualified authorities but also to meet the objection of any who are not members of our Church who might declare that I am merely voicing a particularly Catholic opinion or promoting a peculiar sectarian propaganda.

OUR TEACHERS' MISSION

I have brought these unfortunate conditions in public education to your notice in order that I may increase if possible your appreciation of the vital need, value and blessing for the youth and the community of your mission as religious teachers and Christian educators.

At the same time I shall remind you that your program involves not only religious instruction but also moral training.

Our objective should be not only to develop the student in body and in mind but also to train the will and develop character so that the student will not only grow physically and intellectually but that he may also become a free, responsible, disciplined, virtuous moral human being.

Then again we must always be mindful of the social func-

tion of education in preparing and equipping our future peace-loving, law-abiding citizenship.

One of the most sizable and serious social problems of our day is lawlessness or crime.

Incidentally, I may quote again, in reference to this matter, Dr. Butler who has said: "Disobedience to law, disregard for law and contempt for law have steadily increased in this country since 1890," and then he adds in a tone mingling lamentation and reproach: "It is a very sorry outcome of our 150 years of existence as a nation during which we tried to prove that we had established the best possible method of providing liberty under law and that we are now pointed out as the law-breaking nation par excellence throughout the world."

In submitting the report of the committee appointed by the Senate in the spring of 1933 to investigate certain forms of crime, the chairman, Senator Copeland, drew the attention of his associates to certain facts which had unpleasantly surprised him.

One of these facts is that the hardened criminal of today is usually under twenty-five years of age and often a mere boy.

According to the Senator the largest age group of criminals is found at nineteen; the next largest at eighteen.

The Senator stated also in his report a truth which cannot be expressed too frequently: "Education, Mr. President, is not enough to do away with a development of criminal instincts. The most dangerous criminal often is the man who has had the best education. His education becomes an aid to him in the progress of his criminal career."

There is a suggestion made from time to time for the solution of this problem that our laws should be multiplied.

This recommendation is based on the false assumption that the mere existence of a law connotes respect for and obedience to it.

It is urged that there should be more rapid apprehension of the criminal, more speed in conducting trials and greater severity in penalties for crime.

These features of the administration of justice are most proper and useful but they will never lessen, to any considerable degree, much less eliminate from the human heart the tendency of wrong-doing.

The vital requirement is morality which involves moral concepts, standards and sanctions in human character development.

For social peace and order therefore there should be a system of public education which will promote this moral development in the children of today who will be the citizens of tomorrow.

It was a recognition of this important fact that prompted the Father and founders of our nation to indicate that the stability and security of the government and institutions of our Country would always depend upon the morality of the people but at the same time they rejected any morality that would be dissociated from religion.

OUR CONTRIBUTION TO EDUCATION

It is also an acknowledgment of the imperative need of religion and morality in character development that induces our Catholic parents to assume the tremendous financial burden of building and maintaining Christian schools.

You may form some estimate of the size of this burden involving annually the expenditure of \$295,344,667 for the operation of the Catholic schools of our Country and if these schools were to close tomorrow it would require approximately one billion dollars to replace them.

Limiting our consideration in this matter to our own diocese and more particularly to the section of Kings and Queens Counties, I may inform you that Catholic people donated \$2,250,000 last year to maintain and operate our Catholic elementary and secondary schools.

At the same time I might observe that the cost of this identical program of schooling if it were under the authority of the City of New York would involve an expenditure of \$10,791,012.

The difference in the per capita cost of schooling as between the city and the diocese reveals the tremendous saving which the consecrated services of our religious teachers provide for the benefit of our schools.

WE SHOULD BE RELIEVED OF DOUBLE TAXATION

In making reference to this feature of expenditure I cannot refrain however from voicing again my most fervent

hope that our Catholic people will be soon relieved of this heavy burden of double taxation for public schooling.

I make this observation not in a contentious spirit nor do I wish to seem dogmatic in the matter, but it would appear only simple justice that Catholic parents, not, if you will, as Catholics, but as citizens, satisfying the compulsory educational law of the State, should participate in funds disbursed by the civil power for public educational purposes.

Surely they should not be penalized in the fulfillment of a duty given to them by God and in the exercise of a right recognized and guaranteed by the Constitution of the United States.

Mind you, in this matter there is no question of asking the State to support the Roman Catholic Church; to subsidize the Roman Catholic Religion or even to bear the expense of the religious training imparted in our schools, even though in the estimation of leading non-Catholic educators of the country and in the testimony of the Father and founders of our nation, to whom I have just made reference, this religious instruction is of paramount value for the social welfare of the country.

To the very obvious objection of those who do not think seriously and deeply about the matter, that Catholics share equally with others in the right to use public schools we may reply by representing the practical problem from the viewpoint of our local situation as to just how we could find accommodations for our children in the very heavily overpopulated schools of the city and in view of the very severely congested part-time schedules of instruction.

The more serious reason however for inability of Catholic parents to take advantage of the public schools is precisely because they cannot be satisfied with a Godless education since their first supreme duty is to lead their children to the knowledge, service and love of Almighty God and they cannot be satisfied with a system of education which may insure physical and intellectual development but does not satisfy the moral requirements of the right development of human character.

Now lest, perchance, this attitude of Catholic parents be regarded as too exclusively Catholic, instead of American, let me cite the highest court in the land in a reference dealing with the Oregon School Case: "The fundamental theory

of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only."

Then again it may be well to recall the fundamental natural right of the parents in the matter of the education of children.

The august tribunal to which I have just referred has also declared in the case already mentioned: "The child is not a mere creature of the State, those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional duties."

And, therefore, we may readily infer from the foregoing that as a distinguished American prelate has declared, the parents in the education of the child is the very vicar of God and thus, you, my dear Brothers and Sisters, are deputies of the parents in the fulfillment of their God-given mission to provide Christian education for their children.

OBJECTIVES OF RELIGIOUS TEACHERS MISSION

And now I shall briefly conclude in summarized expression by recalling the specific objectives of your mission as religious teachers and Christian educators and at the same time I shall place before your vision today and for the coming school months an ideal which will "shine as a glowing point of ageless light summoning all the lustrous energies of your aspiring souls."

I feel confident that I shall fulfill this two-fold desire and duty with pleasure and assurance by quoting the impressive Encyclical Letter of Pope Pius XI on the Christian Education of Youth.

The Supreme Pontiff says: "The proper and immediate end of Christian education is to cooperate with Divine grace in forming the true and perfect Christian. . . . For precisely this reason Christian education takes in the whole sum of human life, the physical and spiritual, the moral and the intellectual, the individual, domestic and social, not for the purpose of reducing it in any way but to elevate, regulate and perfect it in accordance with the teaching and example of Christ. Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in conformity with right rea-

son illuminated by the supernatural light of the teaching and example of Jesus Christ."

From this pronouncement of the Holy Father it is easy to infer that the chief objective of the Christian teacher is to achieve a more complete dominance of the personality of Christ in the classroom.

And we can best realize this fundamental purpose of Catholic educative work as Dr. Karl Adam says, "by making each child more Christ-like" in the sense of a more faithful exponent and exemplar of Him Who is the Way, Truth and Life.

What a beautiful, sacred beneficent objective you may find in this achievement for your pedagogical mission and your educational endeavors!

Surely in this educational process the plastic minds and hearts of our growing children will readily become attuned to truth, goodness, justice and love as they contemplate the super-eminent sanctity of Christ's character and respond to the appeal of Christ's attractiveness.

Remember, my dear Christian teachers, that the realization through religious instruction of this ideal for 2,000 years by the great Church to which you and I have the honor and privilege to belong has sanctified countless souls, chastened their aspirations, purified their motives and elevated their moral sentiments.

We know, moreover, that this same religious, moral and intellectual program transformed the vast savage hordes of Gaul, Briton and Germany into the peasants, craftsmen, scholars, artists and saints of the Middle Ages.

This spiritualizing influence and power gave to modern Europe and America all that is of enduring value in their civilization, namely, religious, moral and civic ideals.

And the preservation of this cultural, enlightening, enriching, informing, spirit of our social life can best be assured by safeguarding, strengthening and sustaining its Divine and supernatural source.

And therefore, my esteemed Christian teachers, if the Church of God is to carry on its civilizing mission as well as its saving, sanctifying work it must depend not only upon spiritual agencies of grace but also upon its worthy, faithful and zealous representatives fulfilling their God-given mission in the field of Christian education.

The Christ-like Teacher

REV. JOHN J. FINN

A sermon delivered before the assembly of Religious Teachers of the Diocese of Brooklyn on September 8, 1935. Text taken from the Brooklyn Tablet.

DURING His sojourn here upon earth Our Blessed Lord played many rôles. He was the skilful physician: "He went about doing good and healing all." He was Lawyer and Legislator, for He not only interpreted laws, He made them: "You have heard that it was said to them of old, Thou shalt do thus and so; but I say to you, Do thus." He was the loyal citizen: "Render therefore to Cæsar the things that are Cæsar's." He was the Great High Priest: "Called by God a High Priest according to the order of Melchisidech." He was the humble tradesman: "Is not this the Son of Joseph the carpenter?" But the rôle essayed most frequently, and which He evidently considered most important, was that of Teacher: "And He was teaching daily in the temple."

Long before He began His official public life, when He was a mere boy of twelve, Mary and Joseph sought the lost Christ Child in the city of Jerusalem. "And it came to pass that, after three days, they found Him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions." And He told them that this was His Father's business; to teach, to train, to question, to advise. Throughout His public life He was always the Great Teacher, and His final command to His Apostles was to carry on His teaching: "Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

It is evident, then, that teaching played a very important part in the life work of our Saviour. And His faithful followers in all ages have heeded His command to carry on the teaching office. You are their heirs. Yours is the same Christ-like service. You are doing in this twentieth century what in other ages was done by a Basil, a Chrysostom, an Augustine, a Thomas Aquinas, a Bonaventure, a Jean Baptiste de la Salle.

There is an incident recorded in the life of Michael Angelo that tells of how one day, when passing a quarry, he

stopped and gazed intently at a large block of marble. A few moments later he remarked to a passer-by, "There is an angel in that marble." And it was not long before, by the skilful use of hammer and chisel, Michael Angelo caused to appear the form of an angel where, a short time before, there had been only a solid block of marble. Marvelous, of course. But not nearly so marvelous or so important as the fashioning of the mind, the heart and the soul of a child. And that is the work in which you are engaged.

Tomorrow morning thousands of parish schools will open their doors for the new term. Through those doors several million children will pass to begin or to continue their education. That education will be imparted to them under conditions the most favorable. The teachers will be, like the pupils, Catholics. By far the greater number of them will be members of religious communities, wearing a distinctive habit, indicating that they have cut themselves off from the world and devoted their lives to God and to the service of others. The walls of the classroom will be decorated with sacred pictures, the crucifix will be set where it may be seen by all, the holy water font will have its place near the door. The priest will visit the classrooms and sodalities will band the children together and impress upon them, at a period when they are most susceptible to impressions, the importance of regularity in their religious duties.

It is this atmosphere of Catholicism that is the important feature of the parish school. For, living day after day in such surroundings, the children become saturated with Catholicism. Their religion becomes flesh of their flesh and bone of their bone. And this early influence will affect their lives long after they have forgotten how to recite the Beatitudes or the Fruits of the Holy Ghost. As to the course of secular studies, our Catholic schools will stand comparison, grade for grade, with any school in the country.

Man is a moral as well as an intellectual being, but in the popular conception of education the moral element is conspicuously absent. The intellect is developed at the expense of the will, the result being the acquisition of a large amount of small information. To acquire knowledge about a great many things is not the true end of education. To be able to tell the height of Mount Everest or the number of gallons of water in Lake Michigan is no proof that one is educated. It

might be considered clever, but, as someone has well said, to be clever, nowadays, one needs only a good memory.

The true end of education is the formation of character: to know one's duty and to be trained to the utmost to accomplish it. "Did much knowledge and piercing intelligence suffice to make men good," says Herbert Spencer, "then Bacon should have been honest and Napoleon should have been good." Knowledge alone simply "puffeth up." Recently we met a woman whose nephew is a doctor, and a Catholic. He is also learned—very learned. In fact, words failed the woman when she attempted to describe just how learned her nephew, the doctor, is. But when she had done her utmost to impress us with his wonderful scholarship, she added "and so, of course, he doesn't go to church." In other words, being so learned, he cannot be a Catholic.

The case is not unusual, but that makes it none the less pitiful. For there is no more pathetic figure than the man who knows so much that he thinks he knows more than God; the man who, having imbibed the little learning that is only a dangerous thing, thinks that he has drunk dry the spring of all knowledge. Our medical friend is a type. He believes, or professes to believe, that scholarship and sanctity will not mix; that to be learned one must be irreligious; that the practise of prayer and the practise of medicine are incompatible.

His very aptitude is proof positive of his lack of scholarship. For if he knew the life story of the truly great men of even his own profession, he would know that they were noted less for their simple religious faith than for their solid scientific knowledge, and what is true of the medical profession is true of every other field of knowledge. Some of the greatest names in the history of the arts and science are those of men who saw nothing incongruous in laying aside palette or test tube to kneel in prayer. For true knowledge does not puff up. It is not a hindrance, but a help, to godliness.

Among the many learned saints of the Church we might choose one who possessed, in an eminent degree, both learning and piety; a man who was the "bright mirror of the University of Paris," and at the same time "the precious stone of the priesthood," Thomas of Aquin. He knew Aristotle, but he also knew Christ. He acquired much from

men and books, but he learned more in prayer and contemplation. He wrote of war and human liberty and social conditions, but he wrote also the *Lauda Sion* and the *Pange Lingua* and the *Adoro Te*. He passed from the classroom, where crowds hung upon his words, to the chapel where he was alone with God. Before all others, Thomas Aquinas is the model saintly scholar. A study of his life might open the eyes of our medical friend who is so very learned "and so, of course, doesn't go to church." It might make him and others of the same type realize that God is the author of all knowledge, and that in scholarship as well as in sanctity "he that followeth Him walketh not in darkness."

You take up again, tomorrow, your Christ-like task of fashioning children into men and women who will be a credit to their families, their country and their church; who will develop into sterling citizens and staunch Catholics; who, though they may go far and attain fame and fortune here below, will never forget that we have not here a lasting city. It is a difficult, but a wonderful vocation. As the weeks slip by and the daily routine begins to pall, when discouragements come in the shape of backward, rebellious children, complaining parents, physical weariness, just remember that Christ, the Great Teacher, had no easy task in His classrooms by the side of the road, at a vantage point on the hillside, or in a boat on the shore of Genesareth. But He persevered, and He has handed His work on to you.

Sir Christopher Wren, the famous architect of St. Paul's in London, lies entombed in the famous basilica that he designed and built. Above his tomb is this inscription: "If you seek my monument, gaze about you." When you see children pass from your guiding care year after year, when you see them go out into the world to become fathers and mothers of families, priests, nuns, when you realize that your teachings, your kindly care and influence, are being carried on and on and on, then you may, with pardonable pride, also say: "If you would see my monument, gaze about you." St. Paul's will crumble, but the influence of a good teacher will last forever.

This realization must be your reward here. As for the hereafter, never fear. When you lock your desks and leave your classrooms for the last time, to appear before the Great Schoolmaster, He will mark you "Well done."